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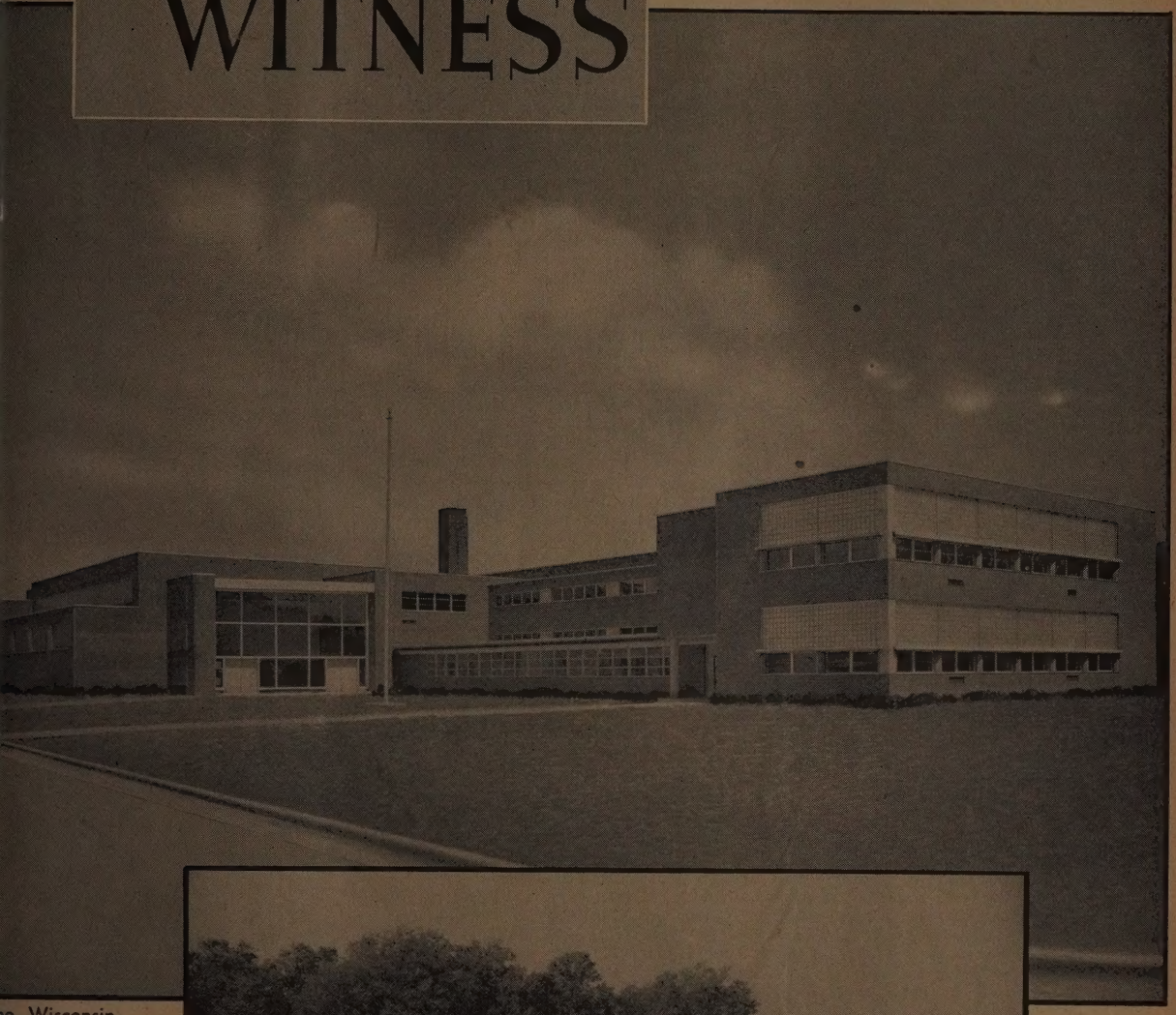
THE *Lutheran* WITNESS

July 24, 1951



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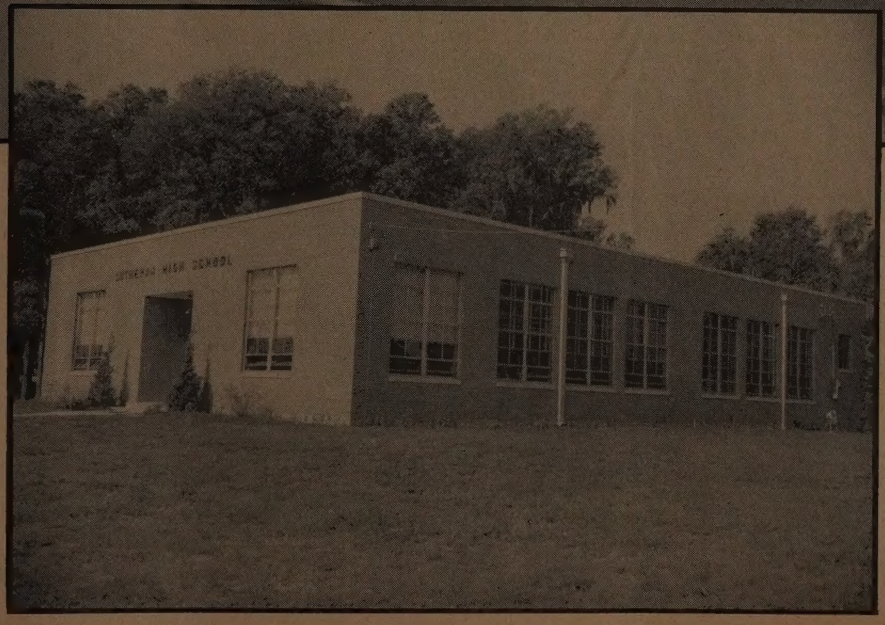

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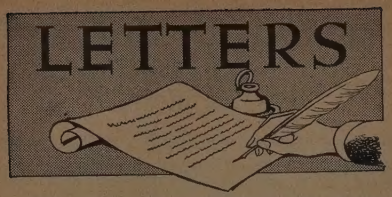

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld by the Editors upon request.

The opinions expressed by readers are not necessarily those of the Editors.

THE PENSION SYSTEM AT WORK

DEAR EDITORS:

"Remember them which . . . have spoken to you the Word of God" (Heb. 13:7). Three members of St. Paul's Congregation, Stanwood, Iowa, heeded these words of the Apostle. They are the former treasurer, an elder, and the present treasurer. When they learned that the employer's share of Pension payments had to be made in order to enable their former pastor, the undersigned, to become eligible for Synod's disability pension, they cheerfully remitted the full amount, totaling almost $300.

I was compelled to resign on account of failing health four years ago and am now living with my children at Cedar Rapids, Iowa. It is, indeed, a noble and highly commendable act on the part of these three members to remember their former pastor in this manner and to give evidence of their appreciation for the faithful services he has rendered them during his eight-year pastorate in their midst. May the Lord richly reward them.

Cedar Rapids, Iowa E. F. HEMPEL

ED. NOTE: *Other similar fine examples have come to our attention, illustrating the effectiveness and thoroughness of Synod's Pension System as amended by the Milwaukee Convention last year.*

LUTHERANISM IN ITALY

DEAR EDITORS:

Lutheran congregations have existed in Italy for a long time, some since the days of the Reformation, but it is only since October, 1949, that an Italian Lutheran Synod has been in existence. I have culled the following details about this new Lutheran organization in the world from the *Union de la presse evangelique*, a Lutheran publication in Alsace, and from the Waldensian organ *La Luce* of Torre Pellici in Italy, dated April 6, 1951:

Prof. Leone Bruhns is the president, and Pastor Erich Dalgrün the dean of the newly organized Lutheran Church in Italy. In the past the Lutheran churches in Italy were foreign-language churches, principally German, and thus were exclusive and without any influence upon Italian thought and society. The new organization of an Italian Church is a liberation from such isolationism, a conscientious recognition of the Lutheran Church's religious, confessional, and evangelistic responsibility in a land where Rome is the capital.

Today there are thirty Lutheran congregations in Italy, served by seven pastors. These churches number about 8,000 adherents. There are actually 3,500 baptized Lutherans on the books. This is a good beginning, when it is remembered that just a generation ago the Lutheran Church in California was no more numerous than that.

The Italian Lutheran Church has thirty churches and chapels, three parish houses, four parsonages, four hospitals and deaconess homes, and other properties of noteworthy value. Many of these buildings are found in prominent locations, along main streets and in fine residential districts. The churches in Rome, Trieste, and the chapels on Capri and on the enchanting Bay of Rapallo are particularly beautiful.

Three congregations are privileged to hold regular services each Sunday: Bolzano, Trieste, and Rome. At Milan, Nervi, Genoa, and Naples, Lutheran services are conducted fortnightly. Services are held once a month at Florence, Venice, San Remo, and Capri. Further services are conducted from time to time in 19 other communities up and down the Apennine Peninsula. There are children baptized according to the *Lutheran Agenda* of the Missouri Synod in Palermo and Taranto, the undersigned having been the officiant.

In a few of the congregations the effects of the German influence are still noticeable, for the membership is composed of Lutherans and Reformed, and thus the confessional character is largely unstressed. As generally in Germany, so these churches also prefer to call themselves "evangelical." Nevertheless, even in these "united" churches the liturgy is strictly Lutheran, and the instruction of the catechumens is in accordance with the Small Catechism of Luther.

Pacific Grove, Calif. R. T. DU BRAU

ANOTHER "FIRST"

DEAR EDITORS:

In the June 12 issue of the LUTHERAN WITNESS (p. 200) you have a brief note claiming the Rev. A. H. Constien as probably the first Missouri Synod pastor to perform a wedding ceremony over TV. . . . On Feb. 24, two months before his first appearance, I conducted a wedding ceremony over KLAC-TV, Hollywood, Calif. The 18-year-old bride was a member of our junior confirmation class four years ago. Though there was a great deal of advertising by the sponsor before the ceremony, I was given ample time to use the full marriage ceremony (short form) as outlined in our *Lutheran Agenda*. There was a processional, kneeling in prayer, everything complete. I wore my cassock, surplice, and stole. Of the many comments I received by letters I liked this one the best: "It was expertly done. A real credit to the Lutheran Church before the world in a Christian wedding ceremony." Now I wonder whether there were any other "firsts?"

Santa Barbara, Calif.

VICTOR W. NEEMEYER

ON THE COVER

Lutheran High School, Racine, Wis
founded in September, 1944, has occupie
its new building since January 8, 195
The enrollment in June, 1951, was 25
with ten teachers. The school is supporte
by an association of 2,400 members fro
18 Synodical Conference churches an
missions in Racine and vicinity. The build
ing contains seven classrooms, librar
commercial, science, chemistry, biolog
music, visual aid, and student activi
rooms, besides the administrative un
gymnasium, and cafeteria. Plant, equi
ment, and property are valued at $791,04
The principal is Mr. N. S. Tjernagel.

The first unit of Houston Lutheran Hig
School was erected in 1949, and a secon
is expected to be completed by fall, 195
The present building plus the 6-acre pro
erty is valued at $120,000. The three clas
rooms, offices, library, laboratory, an
other necessary facilities, provided f
64 students in three grades during 19
to 1951. The new building is to conta
a large classroom-assembly hall, physic
education facilities, and other rooms. Fu
ture plans call for several other uni
The twelve Lutheran churches of Houst
assess themselves on a per-member ba
for support in addition to student tuitio
Principal Max M. Groeschel heads a st
of four.

✠

Masque

The devil wears a different guise
For every soul alone,
And he who flees
Looks back and sees
The face he calls his own.

DOROTHY BALLARD
in *Christian Centu*

The Lutheran Witness

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For Every Age — Security in Him

IS NEWS SERVICE PHOTO

RAYER: ASK FOR THE SPIRIT!

By the REV. PAUL L. BORNHOEFT

St. Matthew's, Lock Haven, Pa.

er is one of the Christian prac-
s which is perhaps more easily
cted than it was fifty or sixty
ago simply because we are living
hectic an age. We are barely
to breakfast when we must rush
he streetcar, bus, or elevated.
a can we find the time to pray?
we will indeed find the time if
ully understand the nature and
se of prayer. "What is prayer?"
sk. It is an act of worship wherein
ith our hearts and lips bring our
ons before God and offer up
e and thanks to Him. This is the
er in our Catechism. It is as com-
as it is adequate.

ne Lord Jesus prayed. St. Luke
s mention more than any other
gelist of the fact that Jesus
ed. Jesus prayed often. When He
baptized, Luke 3:21, Jesus went
the mountain and continued in
r all night. Luke 6:12. He prayed
he was transfigured, as we are
in 9:28-29. Jesus found it neces-
to pray. If the Son of God was
to prayer, how much more should
ray in these days of tremendous
aval, uncertainty, and insecurity?
hen we pray, we are always mind-
f Ps. 19:14: "Let the words of my
h and the meditation of my heart
ceptable in Thy sight, O Lord, my
gth and my Redeemer."

God Commands Prayer

e should pray because God has
nanded us to pray and has prom-
to hear us. We should pray be-
e of our own and our neighbor's
. That man is a brute, a monster,
never prays, never gives glory
s Maker nor feels His favor nor
his dependence upon Him. Why
a text as Is. 65:24: "And it shall
e to pass that before they call I will answer; and while they are yet speaking, I will hear"? To encourage us to pray, of course. And when turning to Ps. 50:15, we read: "Call upon Me in the day of trouble, and I will deliver thee, and thou shalt glorify Me."

God Hears Us

All of us can point to direct answers to prayer. The mother of the writer of these lines was seriously ill. The doctor had said: "I have done all I can do. Give this medicine as I have directed, the rest is up to God." Mother went into a coma. The doctor said the abscess in her head may break, and it may not. Father and we two boys were given to prayer the greater part of the night. In the morning our father insisted that we go to church. Dad stayed home to take care of Mother. Before we went to church, we all knelt at Mother's bed, and Dad pleaded with the Lord God that if it be His will, He might spare our dear Mother's life, for Jesus' sake. We went to church and returned home to find Mother conscious. The abscess in her head had broken. We were most happy that God had answered our prayers. Indeed: "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. *He* will fulfill the desire of them that fear Him; He also will *hear their cry* and *will save them.*" There isn't any "but" or "question" about it. This is a declarative sentence, which states a fact. Take it as it reads. Let us believe it, and we shall see the glory of the Lord. Ps. 10:17.

In order to take away doubts which may beset our heart, Jesus has included with His many promises the words Matt. 7:7-8. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Our God is the true God, Father, Son, and Holy Ghost. He made the heaven and the earth, the sea and all that therein is. He made you. He made me. Should He who made the ear not hear, should He who made the hand not be able to help? Yes, He is able to do more than we are able to ask or think. Let us not forget Mark 11:24: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

We are to pray in Jesus' name with firm confidence. We are not to pray in the name of Mary or John or Mark or Paul or Saint Anne. Therefore we read in Matt. 4:10: "Thou shalt worship the Lord, thy God, and Him only shalt thou serve." We are not to pray for the dead nor call upon those to help us who are dead. Is. 63:16: "Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not. Thou, O Lord, art our Father, our Redeemer; Thy name is from everlasting." We have neither command to invoke the saints nor promise anywhere in Scripture that they will hear us. But we do have this statement: "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me," John 14:6, and: "There is one God and one Mediator between God and man, the Man Christ Jesus." 1 Tim. 2:5. We are to pray because Jesus' blood has made us God's dear children.

God Strengthens Us

In our day and age great emphasis is placed on externals and ceremonials. What we need to do above all things is to pray for the coming of the Holy Spirit, that our people be born again to a new and lively hope, to a courage which confesses Jesus Christ in this day when confidence and trust in the true God and the work of His promise is most vital. May we all pray and sing most fervently with the accompaniment of a full organ:

Thou holy Fire, Comfort true,
Grant us the will Thy work to do,
And in Thy service to abide;
Let trials turn us not aside.
Lord, by Thy power prepare each heart.
And to our weakness strength impart
That bravely here we may contend,
Through life and death to Thee ascend.
Hallelujah, hallelujah! Amen.

✠

A Prayer

Give me wings, O God, for my soul today,
Keep my wandering feet on the narrow way;
Give my eager hands useful tasks to do;
Make my heart, dear Lord, ever brave and true.

Free my mind this day from all thoughts impure;
Let me live always in Thy Word secure.
Help me flee from sin should the tempter call;
Raise me up again every time I fall.

Lead me by the way that the Savior trod;
I would follow Him! 'Tis the way to God.
In Christ's name I ask, Let me work and pray;
Give me wings, O Lord, for my soul today.

Mattoon, Ill. VIOLA BIRNER

Timon, one of our mission interpreters at Irelya, with his young son. This is Timon's second child. The first died in infancy. The infant mortality rate in Central New Guinea is high; often out of a family of five or six children only two or three survive

Pupils in our mission school at Irelya, Central Highlands, New Guinea. Learning to read opens the Scriptures and the outside world to them

The hands of a Central New Guinea n showing fingers mutilated on four sep occasions to appease the spirits of the

GATEWAYS AND BY-PRODUCTS OF OUR MISSION WORK

By MISSIONARY WILLARD BURCE

Wabag, New Guinea

A few weeks ago one of our native friends, named Awari, came to us carrying his five-year-old son in his arms. The child was critically ill with pneumonia. To appease the spirits who were thought to be responsible, Awari said he had sacrificed a number of pigs and with a blow of a long knife he had severed a joint from one of his fingers. As an added appeasement a cousin had likewise cut off a finger joint. The delay had only made the child's condition worse. We sent Awari and his child to the clinic which the government operates for the natives at nearby Wabag, and fortunately the officer in charge there was able to treat the lad successfully with injections of one of the latest drugs.

Healing for Body and Soul

Our missionaries, especially in the more primitive lands, live among people who are in dire need of medical assistance. Here in Central New Guinea a large per cent of the natives are infected with leprosy. The death rate among infants is extremely high. Pneumonia and other respiratory ailments take a heavy toll. Scabies and dysentery flourish in the filth of the native houses. With the population numbering in the tens of thousands, broken bones, severe burns, and wounds occur frequently.

When sickness strikes, the natives are helpless. They seek refuge in offering sacrifices to propitiate the spirits of their deceased relatives. Many an ailment which medicine and care might have healed is fatal.

There is no one else to whom the natives can turn for effective medical aid than the missionaries and the few officers whom the government is able to assign to the area. Medical service to the natives, therefore, is not only an opportunity for missionaries to present God's Word in a striking and personal way, but indeed aid is in itself a great and direct blessing to the natives, offering them healing which they would not otherwise be able to obtain and teaching them important lessons in cleanliness, nutrition, and child care.

Reading to Learn of God

Among primitive people like those among whom we work here, the missions must pioneer in setting up schools and preparing literature, for illiteracy is universal. If a native Church is to be established with native leaders and a well-informed membership, natives must learn to read, write, and study the Scriptures. But while the mission schools are primarily a means of teaching the Word of God, they serve to enrich the life and culture of the natives in still other ways. Isolated as the natives are, the ability to read provides a priceless tool with which they can learn about the outside world. It gives them a new and more accurate means of communication, and it is one of the key factors in bringing civilization to them. Through the mission schools many of the young men are trained as teachers and equipped to become leaders in the community.

Freedom from Ignorance

Adding blessing to blessing, the Lord by His Gospel gives to warlike tribes a motivation for a peaceable life. Under the impact of His Word, sorcery disappears. The curse of polygamy is overcome and the home life of the natives enriched. Entrance into the Church establishes ties with fellow Christians in other regions. Travel and communication increases. The natives learn the use of new tools and new skills.

We do not wish to leave the impression that all these things have been accomplished in our Central New Guinea mission. Three years of work among a totally primitive people have only made a beginning. But they are benefits that have come to pass through the work of Christian missions in other fields in many parts of the world, and, God willing, they will in due course be granted here, too.

For in His goodness the Lord seldom gives His Gospel alone. In our mission fields overseas He often s rich temporal blessings as well to communities in which His Word is claimed. Sometimes He grants t through the auxiliary activities of mission, such as medical work education; and sometimes they direct by-products of the new C tian life.

To those who heed His call Lord holds out no guarantee of in this world, but only an invit to take up their crosses and fo Him, sustained by the faith through Him they are at peace God. His Kingdom, like the pea great price, is a thing for whic would be worth while to sacrific else. To men in every land w Satan has bound with chains of i rance and fear we can offer no more precious and more useful the gifts of the Gospel — forgiven their sins, a new life in God, the of the Atonement, and the hop heaven.

✠

Dr. Henry Nau, pioneer missio to India and Africa and recently p ident of Immanuel Lutheran Col Greensboro, N. C., sailed for Vaniy badi, India, late in June. There to begin work among the Moslem one of the largest Mohammedan ters of the Far East. Mrs. Nau acc panied her husband. They were ried more than 40 years ago in and spent the first ten years of we life there as missionaries.

Gordon A. Klett, 1949 graduat Valparaiso University, who has studying for a doctorate in geogr at UCLA, accepted an appointme lecturer in geography at the Unive of Ceylon in Colombo, Ceylon.

Sunday school pupils of Sag Valley, Mich., have brought sp offerings totaling nearly $750 to for a jeep for our Church's J mission.

ul Gathering with a Network Sunday Schools

RNOLD C. MUELLER
l for Parish Education

Spending an hour with God in Sunday school produces radiant faces. This class of Seniors at Peoria, Ill., is taught by Mr. G. A. Wukasch

n up your mind's eye wide next unday morning as you make your to Sunday school or Bible class. horizon to horizon, far beyond all friends who are streaming with nto your own church, you will see of thousands of your fellow Lu- ns marching into thousands of our hes which dot the entire country. elling that mass movement are of our Church's finest resources. of Synod's best manpower, time, xpense are devoted to feeding the ay schools with lessons geared to age and interest, with slides, es, and teachers' background ma- s. Who would realize, observing well-established and far-flung or- ation, that the Sunday school was nally an unwanted orphan in our ch?

et a century ago the Sunday ol had to enter the Missouri Synod e back door. The front door was d by a prejudice that was to some t — at least at that time — justi- Our fathers knew that they had e elementary parish school the among educational agencies. They d that the Sunday school, with all dmitted handicaps, might supplant lay school.

he fathers finally agreed to estab- Sunday schools as mission agencies eaching the children of unchurched nts. For many decades thereafter, ever, this mission purpose was sub- ed, and the Sunday school became chiefly a means for the instruction of children from Lutheran homes. Today the Sunday school has grown into usefulness toward both aims — that of *evangelism* as well as that of *Christian education.* We have lived to see that the early fears were unfounded and that, under God, both Sunday school and parish school can flourish side by side.

Instead of being a competitor of the parish school, the Sunday school has proved to be a winning ally. It has reached thousands of children whom the day school could not reach with the saving message of the Gospel. By 1925 the Sunday school was gaining at a rate of 10,000 pupils a year, even though it was still restricted largely to Christian education of Lutheran children. During the past five years the annual gain has been closer to 30,000 children and adults.

New Goals in Sight

Two years ago the Sunday school office saw an enrollment of 500,000 within sight. The figures climbed from 360,000 to 393,000 by the end of 1949 and on up to 425,000 for 1950. It will take 75,000 more new members to reach the half million goal in 1951.

Can that goal be reached? We are confident it can, for three God-pleasing reasons:

1. There are thousands of spiritually undernourished Lutheran children *right within our own Church.* As more and more Sunday schools are established, greater numbers of these little souls can be served.

2. Bible classes should be organized to round out the Sunday school program for the benefit of the maximum number of *young people and adults.* They need the study of God's Word to become well versed in Christian doctrine on an adult level and to receive stimulation for their Christian faith and life. One congregation organized five Bible classes almost overnight by following the directions given in the booklet *Studying His Word.* Another congregation, with careful planning, has enrolled close to fifty per cent of its membership in Bible classes. A third, formerly having a struggling little adult Bible class, now has 200 enrolled in a series of classes. Examples can be multiplied. Every new Bible class is a stride toward a better indoctrinated laity.

3. Our Church still has to tap the richest source of Sunday school enrollment, *the unchurched millions of America.* Let our Christians go forth into the highways and hedges of America and invite sinners to the great feast of the Gospel!

Gather Them In

Past experience paints vivid illustrations of the opportunities which still face the Sunday school. When Protestant Sunday school unions were organized more than a century ago, workers were commissioned to plant a Sunday school wherever there were people. From that original sowing have come most of the thousands of Protestant churches scattered over our country. Immanuel Baptist Church, Little Rock, Ark., has literally covered the city with a network of Sunday schools. It has founded ten mission schools enrolling a total of 1,200. Four have become self-sustaining churches, and others hope to do so also. In the meantime, Immanuel's own membership has increased by 1,000, and its own Sunday school enrollment by more than 1,000!

Little Rock may be occupied by Sunday schools, but there are hundreds of cities and towns in America with huge unchurched populations waiting to be possessed by the Gospel. Let us, through canvass, personal interviews, and branch Sunday schools, bring thousands into the Church.

Seeing Doubles in Chula Vista, Calif., Sunday School

ng the 308 pupils of Pilgrim Sunday School, Chula Vista, Calif., are nine sets of twins. Left ght: Lori and Trudi Schaffner, two years old; Janet and Judith Perry, two; John and William nann, three; John and Michael Roberts, three; Elaine and Evelyn Perry, five (sisters of Janet Judith); Linda and Leanna Franken, eleven and a half; Bonnie and Connie Crable, eighteen. n the picture are Sandra and Steven DeArmoun, three and a half; and Sandra and Claudia Jenkins. Pastor of the church is the Rev. Loren Rumsch

TO JOIN OR NOT TO JOIN

By PAUL M. BRETSCHER

Chairman, Synodical Commission on Fraternal Organizations

ED. NOTE.—*This is the conclusion of Dr. Bretscher's study, begun in the "Lutheran Witness," July 10, on the constitutional regulations of the various Lutheran bodies regarding membership in fraternal organizations.*

II

The **American Lutheran Conference** (The American Lutheran Church, Augustana Evangelical Lutheran Church, Lutheran Free Church, the Evangelical Lutheran Church, the United Evangelical Lutheran Church) stands committed to the *Minneapolis Theses.* The pertinent paragraphs in these *Theses* read:

These Synods agree that all such organizations or societies, secret or open, as are either avowedly religious or practice the forms of religion without confessing as a matter of principle the Triune God or Jesus Christ as the Son of God, come into the flesh, and our Savior from sin, or teach, instead of the Gospel, salvation by human works or morality, are anti-Christian and destructive of the best interests of the Church and the individual soul, and that, therefore, the Church of Christ and its congregations can have no fellowship with them.

They agree that a Lutheran synod should not tolerate pastors who have affiliated themselves with any anti-Christian society. And they admonish their pastors and congregations to testify against the sin of lodgery and to put forth earnest efforts publicly and privately to enlighten and persuade persons who are members of anti-Christian societies, to sever their connection with such organizations.

What is the official position *re* "lodges" of each of the Lutheran groups belonging to the American Lutheran Conference? The **American Lutheran Church** has the following paragraph in its Constitution (Article II, Section 4, p. 422, of *Official Reports to the Eleventh Convention of the American Lutheran Church* held in Columbus, Ohio, October 5—12, 1950):

The Church is earnestly opposed to all organizations or societies, secret or open, which, without confessing faith in the Triune God and in Jesus Christ as the eternal Son of the eternal God, incarnate in order to be our only Savior from sin, are avowedly religious or practice forms of religion, teaching salvation by works. It declares such organizations and societies to be anti-Christian, and rejects any fellowship with them.

The **Augustana Evangelical Lutheran Church** declares in its Constitution (1928, Chapter IV, Article II, Section 2):

The greatest care shall be exercised in order that no person lacking the proper qualifications be ordained to the ministry or retained in that office. It is especially stipulated that no person who belongs to or joins any secret organization or society of unbelievers shall be received or retained in the ministerial office.

"The **Lutheran Free Church,**" so Rev. Sverre Torgerson, the secretary of this body, informs me, "has made no official pronouncement in regard to secret fraternal organizations. This matter is left to the discretion of the individual pastor and congregation. In general our pastors and congregations take a stand against such organizations."

The Evangelical Lutheran Church, so its secretary, the Rev. A. J. Bergsaker, advises me, stands committed to the *Minneapolis Theses,* whose paragraphs on "lodges" were noted above. He concludes: "This agreement *Minneapolis Theses* was unanimously adopted by The Norwegian Lutheran Church of America (The Evangelical Lutheran Church) in convention assembled June 2—9, 1926. This is the only official statement, as far as I know, made by our Church relative to the lodge problem."

The position of the **United Evangelical Lutheran Church** *re* "lodges" is summarized by the Rev. Lawrence Siersbeck, secretary of this body, in the following statements:

a) No pastor of the UELC may be a member of any secret fraternal order.

b) While members of our congregations belong to these orders, the trend generally is to discourage membership on the ground that there is salvation in none other than Jesus Christ.

c) In the case of funerals of members of secret orders the pastors complete the service of the church and take no part in the ritual of the orders.

Besides the ULCA and the Lutheran groups belonging to, or affiliated with, the Synodical Conference or the American Lutheran Conference, there are in our country several other Lutheran bodies which also take an anti-"lodge" position. We quote from communications recently received from their executive officers.

Dr. John Wargelin, president of the **Finnish Ev. Lutheran Church** (Suomi Synod), informs me:

In *The Model Constitution for the Congregations of Suomi Synod,* in Section Eight of the By-Laws, we find the following reference: "A member of the congregation shall . . . avoid false teachings and false teachers and organizations that claim to possess in their ceremonies that which the Lord has given only to His Church."

The Rev. Joseph Aarhus, until recently secretary of **The Church of the Lutheran Brethren of Ame** writes me:

I have in my possession the new vised Constitution of the Synod jus the press. I therefore quote from it regard to our position as a Synod rel to "Fraternal Organizations":

"No person belonging to any s society which either in its rules or i statutes rejects the Christian doctri has any rites for use at public occa which excludes the name of Chris rejects His atonement and exclusive ing power shall be received into m bership in the congregation."

In a later communication, Rev. Aa writes: "I certainly agree with that 'all Lutheran groups in the c try must be re-awakened to responsibility regarding current thought which are altogether con to our most sacred beliefs.' "

Rev. J. H. Stensether, secreta the **Evangelical Lutheran Ch (Eielsen Synod),** informs me:

In reply to your letter I can in you that The Evangelical Lutheran Ch (Eielsen Synod) do not approve of secret organizations.

From a letter received from the Holger O. Nielsen, secretary of **Danish Evangelical Lutheran Ch of America,** I draw the inference also this Lutheran group is in th opposed to secret oath-bound orga tions but, for historical reasons, is periencing difficulty putting its th into practice.

That **The Protestant Conferen** unequivocally opposed to "lodges" pears from an article by the Rev. Zimmermann published in *Faith* in October, 1950.

The above quotations make it dent that American Lutheranism least in its official pronouncem opposed to secret, oath-bound or zations. Some Lutheran groups more articulate than others, and are, no doubt, experiencing gr difficulties than others in their e to carry through a sound and eva

Sign Language Wedding Ceremony

In an unusual ceremony, two deaf couples married at St. Paul's, Fort Dodge, Iow rites conducted entirely in sign language Rev. Victor Mesenbring, of the Calvar theran Church for the Deaf, Des Moines performed the ceremony, is shown givir sign for congratulations to the couples. are, left to right: Clarence Malcolm; Mrs colm, the former Viola Cirks; her sister Ernest Miller, the former Evelyn Cirks Ernest Miller

RELIGIOUS NEWS SERVICE PHOTO

"lodge" practice. One thing is ain: all Lutheran groups in our ntry must continue to testify to the h which is in Christ Jesus and ly this truth to the false teachings ur day regardless where these may found, whether in unorthodox rches, in pagan cults, or in the uni- salism of many secret, oath-bound anizations. Would to God that the owing plea by Dr. F. Eppling Rein- artz might be sounded in and whole- heartedly acted upon by all Lutheran groups in our country: "It will be an important service to the cause of Lu- theran unity in our land if you make it clear that our official pronounce- ments place upon all our pastors the obligation to keep steady pressure on their own and their people's conscience concerning all sub-Christian and anti- Christian affiliations."

"Bring the Company Up to the Standard!"

By JOHN E. HERRMANN

Stewardship Secretary

hen the standard-bearer of a com- pany of soldiers advanced far ahead a company in making an attack upon enemy post, the captain called to n: "Bring the standard back to the npany." But the brave soldier re- ed: "Bring the company up to the ndard!"

"Bring the company up to the ndard!" That is God's call to His ople today. God calls upon His ople to press their attack upon the mparts of sin with vigor and courage. uls must be won from Satan for rist. The aching needs of men erywhere can be met only by the spel of Christ.

Answer, Please!

What is wrong with our sights? n't we see that not gadgets but God ne can satisfy the desperate needs of en? Don't we realize that the abun- nce of material things has brought an only headaches and heartaches? n't it apparent that while men have uch to live *with,* they have little to e *for?* Can't you see that our skid- ng morals point to a dying civili- tion?

How can a world bleeding from thousand wounds find healing as it unders on in its own fateful folly? an "we whose souls are lighted with isdom from on high" smugly crawl to shells of unconcern and permit a enzied world to spin hopelessly on- ard into the black night of an awful ernity? Don't we agree that if Chris- ans are to come to the rescue, the mpany must be brought "up to the andard"?

Don't we realize that God is speak- ng to us in the merry-go-round of ddening events transpiring today?

This Is the Hour!

This is the Church's day of oppor- tunity. This is *your* opportunity. Into the deep furrows of want and suffering, plowed into the hearts of men, God's people, you and I, are to sow the life- giving, life-transforming, life-saving seed of the Gospel. We are to do so in expectancy of a great harvest. Church history proves that the dark hours of men and of nations are the brightest hours of the Church's opportunity. Our hour is *now!*

What Others Are Doing

We know of no large church group in America which is not doing some- thing special in this crucial hour of world history. The United Lutheran Church has gathered over seven mil- lion for its ministerial institutions. The American Lutheran Church has doubled its 1950 budget goal for this year.

From 1946 to 1950 the Methodist Church set itself a goal of $49,000,000 for missionary expansion and world re- habilitation. The Presbyterian Church in the U. S. A. and the Southern Bap- tist Convention each seek twenty mil- lions for a similar amount. The Roman Catholic Church plans to spend a bil- lion dollars a year for the next ten years on new building projects.

What Are We Doing?

That is a good question. Each mem- ber is definitely involved in what our Church intends to do.

Synod decided at its 1950 conven- tion to gather an offering of no less than ten million dollars. The date for the gathering of this offering has been set: March 23, 1952. This amount will be required if we are to send out an ever-increasing flow of missionaries and teachers into our ever-expanding world missionary program. The rapid growth of our Synod and our widening mission beachheads call for a growing number of workers in the near future.

Will ten million dollars be suffi- cient, sufficient to meet the great demands a dying world makes upon our hearts, our purses, our very lives? No, it will not be enough. Already rising costs make it necessary to gather more than was anticipated in June of 1950. Much that a church body, loyal to the cause of Christ, ought to do in days like these was not included. But there is nothing in the way of our people going far beyond what is asked for. Ultimately the total offering raised by our people for the Lord's work through this special effort will not depend upon the minimum goal, but upon their willingness to bring a special offering to God in days such as these.

Sacrifices Are Required

These are not the days for God's people to look for lightened tasks. God has thrust our Church into the vortex of the world's gaping need and chal- lenges her to put on her strength. This calls for sacrifices all along the line. It calls for self-denial. Unless our Christianity costs us something that goes beyond what can be spared, it is worth little. The spirit that is needed is that of a mother who in sending her mission offering wrote the following to her pastor: "Enclosed find twenty dol- lars. I had saved this bit by bit toward a stone for our child's grave. It means a sacrifice, but after all it is only selfish. The little one will rest just as peace- fully and her spirit will be just as happy if we wait until later with a stone. Signed, A Mother."

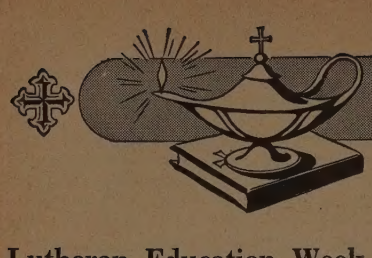
"I Can Do All Things"

"We have been singing: 'Like a mighty army moves the Church of God.' Can we sing it *now?* We have seen great armies on the move in re- cent years. They levy billions — and get them. . . . Mothers kiss their boys goodby and send them to face cannon. Men go singing by the thousands to the red ramparts' slippery edge. If we dare sing like that, we must set an undreamed-of standard of loyalty to the Prince of Peace." (W. W. Pierson.)

The call for concerted action to bring a dying world peace, hope, and life will come to you soon in the "Conquest for Christ" effort. Our course of action is clear. We dare not do "business as usual." We cannot be satisfied with bringing the standard back to the company. We must "bring the company up to the standard." Do you agree?

✠

The Walther League announces that beginning in September the *Walther League Messenger* will be published in a 64-page pocket-sized edition under the new title, *The Walther League Messenger for Youth.* Another period- ical, *The Cresset,* formerly published by the Walther League, is now edited and published by Valparaiso University.



Editorials

The WITNESS Watchword: "Ye are a chosen generation, a royal pri hood, an holy nation, a peculiar people, that ye should show forth the praise Him who hath called you out of darkness into His marvelous light." — 1 Peter

Lutheran Education Week

With the slogan "Christian Education Builds Christian Homes," Lutheran Education Week will be observed by our congregations either in the week of September 23—29, or at a time which may be more suitable for them. The June number of *Parish Education* is our handbook for Lutheran Education Week. It is replete with suggestions for a fruitful observance of that event.

This year emphasis is placed on the sixth of the "General Objectives" — all of which are given in this number of *Parish Education* — namely: "To give recognition to the achievements of the educational agencies of the congregation and the educational system of the Church." The purpose is to show the special contribution that Christian education makes toward making and keeping our homes Christian. Says *Parish Education:* "If our homes are to be truly Christian, the members of the family must be solidly grounded in the Word of God, and they must recognize the relevancy of God's Word for daily living. Further, the members of the family must apply those Christian principles in their dealings with one another and in the community. This is Christian education. By inviting and urging participation in its educational program the Church seeks to spread the blessings for Christian home life that come from such participation."

The June issue of *Parish Education* will help our congregations plan a successful Lutheran Education Week.

The Senior College

Many men are spending much of this summer planning the Senior College. That is a new name in Missouri Synod news. It is hard for the rank and file of the Church to be thinking about it, for it doesn't exist. It still is just a plan. But the carrying out of that plan depends on how ably our people are going to be thinking about it.

The Senior College is a means for lengthening the present training of the majority of our future ministers by one year. At the present time they attend an academy or high school for four years; then a junior college preparatory to the seminary for two years; and then the St. Louis Seminary for four years, plus another in field work. (Students preparing at the Springfield, Ill., Seminary have a somewhat different program.) The Senior College means that after the junior college a third and fourth year of college will be completed in a new and special program of studies. Thereafter the graduates of the Senior College attend the St. Louis Seminary for three years (plus necessary field work).

Any reader who has been graduated from college will recognize at once that this plan has an outstanding advantage. It causes the training of our ministers more completely to parallel the standard pattern of college and professional training in America. In fact, seven years ago at Saginaw that was the reason why the Senior Coll was requested — so that our ministers might meet standards of American training, particularly with refere to chaplaincies. At present our ministerial training me this standard only through the difficult expedient of giv a Bachelor's degree after two years at the St. Louis Se inary. Accrediting authorities are reluctant to designate St. Louis Seminary as standard as long as it, in effect two institutions — a college and a seminary.

Any method, furthermore, by which men preparing the ministry can be better trained and matured prom well for the future of our Synod.

This summer people are much excited about where school will be and about what its buildings will look l Actually they ought to get much more excited first ab this question: What is it going to do for the training of ministers and who are the men to man and staff this school? For schools are built not of bricks and sto but of people, teachers, in first place.

Youth Work on the Congregational Leve

This could also be headed "Youth Work Where Counts," for no youth work will serve its purpose unles does something for the young people in the home chu Our Church has one of the best youth programs on rec anyone acquainted with youth work will tell you t The Walther League program is the youth program of Church. It is designed to meet the purpose of young peop work as defined by our Church, which is: "to provide the youth during the post-confirmation period contin training in Christian knowledge, in Christian living, an Christian service; to give special attention to those who lax in their attendance at divine services and at the Lo Table; to reclaim those who have strayed away." Church's youth program is designed to give definite especially during the critical post-confirmation period, w youth needs the careful and sympathetic guidance of Christian congregation. And here we may add that present military situation, which takes so many of our b away from home at such an early age, accentuates importance of our youth program and urges speed and c centration in putting it into effect.

Since, however, the best youth program is of little va unless it is put into effect on the local level, our Chu encourages the congregation annually to elect a youth c mittee. The purpose of this committee shall be "the ma tenance of close and sympathetic relations between congregation and its young people and the furtherance the best interests of youth work in the congregation. It s counsel and assist young people's societies. It shall re to the congregation at its regular meetings and shall responsible for promoting interest in, and support of, yo work within the congregation." If such a committee n help, the Walther League staff is ready and willing to giv

nted helps are available; Lutheran Service Volunteer
ools and Youth Workers Conferences invite youth lead-
for training in leadership. Finally, let us keep in mind
t young people's work is WORK, spelled with capital
ters. Inspirational articles and addresses alone will not
it. Inspiration must result in perspiration. The world
l the devil work twenty-four hours a day to lead our
uth astray, and there is that in our youth which does
t mind being so led; the congregation must work equally
hard, with the help of God and the power of His Word,
keep its youth with Christ and in the company of His
ople.

ike a Mustard Seed

Jesus compared the kingdom of heaven to a grain of
ustard seed which a man took and sowed in his field,
here this tiny seed grew into a tree, so that the birds
the air came and lodged in its branches (Matt. 13:31-32).
ere we have an illustration of the marvelous growth of
e Church. From the tiny seed planted in Palestine it has
own until its branches cover the face of the earth. It did
t appear full-grown in a moment, but cell was added to
ll and branch to branch until the tree, as we see it today,
as there.

It is still growing. We are reminded of that whenever
e examine the record of our Church's growth, both ex-
rnally as well as internally, in our *Statistical Yearbook.*
hat growth from 1847 till 1951! But here, too, cell is added
cell and branch to branch. How this is done can be
early seen from the casual announcements in many Sun-
ay bulletins, such as this: "The two weeks of Vacation
ible School came to a close Friday morning with a special
ervice for the children, as well as for their parents. We are
ad to report that it was very successful in every respect.
he average attendance was fifty children. We wish to
cknowledge the work of the teachers" etc. It was the
rst Vacation Bible School for that congregation. Result?
od knows what it did for the hearts of those little ones.
tatistically, one family gained for the church.

In the next paragraph, same bulletin, "We wish to
nnounce that Miss . . . has accepted the position of kinder-
arten teacher for . . . Congregation this fall." And so
nother Christian day school has been launched. It will
ave to start as a tiny mustard seed, but the seed has been
own. God alone can make a tree grow. A very prosaic
eport this — but there is joy among the angels in heaven
nd also in the hearts of God's people as they see the
owing of the seed and its growth.

eckless, but Not Wreckless Youth

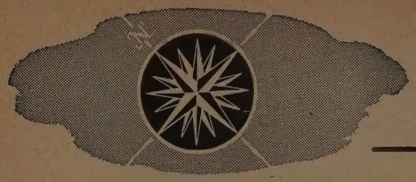
Explaining why practically all insurance companies
harge higher rates on automobile policies covering house-
olds in which there are drivers under twenty-five years
f age, F. E. Toal, vice-president and actuary of one of the
argest companies, shows that authentic official records
rove beyond question that youthful drivers cause more
han their share of automobile accidents as compared with
he number of driver licensees over twenty-five years of
ge. He submits the following facts: Accidents causing
odily injury or death: Annual accident rate per 1,000
icensed drivers under twenty-five years of age — 36.6;
annual accident rate per 1,000 licensed drivers over twenty-
five years of age — 9.1. Thus the younger group has about
four times as many accidents causing bodily injury or
death as the older group. In the case of property damage
the ratio is 127.81 per 1,000 for the younger group as con-
trasted with 35.29 for the older. These figures are based on
authentic official records covering nearly three and one half
million accidents and may be regarded as thoroughly reliable
and valid. Young Christian drivers, who have learned the
Fifth and the Seventh Commandments, will give some
serious thought to the story they tell. Christians should
fear and love God that they may not hurt nor harm their
neighbor in his body nor cause damage to his property.
Christian parents may likewise ponder these harrowing
figures. All Christians, young and old, should, moreover,
not only ask for God's protection for themselves out on the
road, but also pray that He would keep them from injuring
their neighbor, particularly by careless driving.

Tuebingen, Stauffenbergstr. 62

That is the address of Professor Dr. Hanns Rueckert,
president of the commission for the publication of Luther's
works. All friends of the Reformation will rejoice at the
news that the Weimar edition of Luther's works is now
nearing completion. Within two years the publication of
Volume 55, which has been reserved for supplementary
material and corrections, will begin. Dr. Rueckert begs all
Luther scholars to supply him with information regarding
material of which they may know, but which has not ap-
peared in any previous volume. He also asks for lists of
corrections which scholars may have compiled from pre-
vious volumes. Finally, he is interested in constructive
reviews, particularly those which have appeared since 1933.
Such help is needed because much material which the
commission had gathered was destroyed in the recent war.
Luther students will please take note.

St. Anthony and Marriage

June 13, the 720th anniversary of the death of Saint
Anthony of Padua, thousands of young women in Mexico
were relying on thirteen pennies, thirteen candles, and
a prayer to land a husband. An old Mexican custom,
according to *Time* (June 25), guarantees that if a girl begs
thirteen centavos from thirteen men, burns thirteen candles,
and prays to St. Anthony on his day, she will get her man.
We may smile at that, but this demonstration of naive
superstition is far less harmful than the willingness of many
Protestants, including also Lutherans, to sign the prenuptial
agreement (on which the priest insists before he will per-
form the marriage ceremony for a Protestant and a Catho-
lic) and thus to consign the souls of their unborn children
to Romanist error and superstition. Here is the section
pertaining to the children: "The parties severally and
mutually promise, without any reservation, tacit or ex-
pressed, that all children of either sex, born of their mar-
riage, shall be baptized only in the Roman Catholic faith,
and shall be educated only in the Roman Catholic faith,
according to the teachings of the Roman Catholic Church,
in a Catholic school wherever possible." This promise must
be carried out even in the event of the death of the Catholic
party. It is hard to understand how any Lutheran who has
tasted the sweet Gospel of salvation by grace through faith
in Christ Jesus can burden his conscience with the signing
of such an agreement. Before any young woman does that
to get a husband, she should seriously ponder Christ's
warning against giving offense to children (Matt. 18:1-6).
And that goes for the man as well.



News

WORLD

A group of Chicago judges urged the nation's radio stations to devote more free time to religious programs which promote family worship. The meeting, at which the judges signed a resolution requesting time for the airing of the Family Worship Hour, was held in response to a recent statement of FBI Chief J. Edgar Hoover on the importance of the family altar. (LUTHERAN WITNESS, June 12, p. 190.)

Laymen who serve full-time missionary posts as doctors, teachers, builders, or agricultural experts should be exempted from compulsory military service, in the opinion of the Foreign Missions Division of the National Council of Churches. The Division reported to the U. S. House Armed Services Committee that each year Protestant churches in the U. S. send 150 to 200 unordained men for service in mission fields.

President Truman will be given authority to prescribe regulations that will guide draft boards in assigning conscientious objectors to work related to national health, safety, or interest, under the terms of the final compromise reached by House and Senate conferees on the new draft bill. The President is expected to establish some sort of appeals procedure, so that objectors assigned to work against which they may have religious scruples can appeal the decisions of their local boards.

CHURCH

Full financial support of "Protestants and Other Americans United," an organization devoted to the separation of Church and State, was recently recommended by the sixty members of the Council of Bishops of the Methodist Church. The Council is the executive body for ten million Methodists of the U. S. POAU draws its membership from people of many occupations and professions throughout the country, holds local meetings, and maintains headquarters in Washington, D. C. It is devoted to the proposition that union of Church and State, especially in the field of education, has no place in America. POAU was organized to enlighten and mobilize public opinion toward Church-State relations in harmony with the First Amendment. Secretary of the Methodist Council of Bishops Dr. G. Bromley Oxnam is a vice-president of POAU, and other POAU officers are prominent in the National Council of Churches. The Bishops' endorsement was given POAU after a year's intensive scrutiny of the organization.

The Roman Catholic Church reported a gain of 868,737 members in 1950, including 121,950 adults baptized. Total Catholics in the U. S. and possessions is 28,634,878.

New head of the world's million Mormons is 77-year-old David O. McKay, former member of the Council of Twelve Apostles of the Church of Jesus Christ of Latter-Day Saints. As spiritual leader, according to Mormon doctrine, McKay will be God's mouthpiece for any divine revelation regarding church law.

The church's welcome is extended to newcomers to Saginaw, Mich., by means of a smoothly operating Ministerial Association program. A pastor of one of the co-operating denominations is in charge of each of eleven districts into which Saginaw was divided for this purpose. The association gets a list of all new residents from the local credit bureau and passes the information on to the appropriate zone clergyman. When the clergyman makes the first call, he gives the newcomers a church directory and fills out a card stating the family's religious preference. The card is then turned over to a church of the stated denomination, which church takes over from there.

The 29th member of the Wobus family of Manchester, Mo., to enter the ministry is Paul A. Wobus II, who graduated from Eden Seminary, Saint Louis, Mo. The son of an Evangelical and Reformed pastor, he was the 27th member of his family to attend Eden.

A deliberate effort is being made in Mexico, particularly in the rural areas, to make Protestantism and Communism appear identical, the *Christian Century* reports. Although no official pronouncement to this effect has come from Roman Church sources, yet Catholic lay leaders and clergy in some areas are the ones responsible for these accusations.

Christian Scientists of San Jo Calif, have opposed on religio grounds proposals to fluorinate wa to prevent tooth decay. They rega the move as compulsory medical tre ment, which infringes on their religio freedom.

Nearly one million Scriptures Russian are stored in warehouses the American Bible Society, ready shipment if and when some day Iron Curtain will be lifted.

LUTHERAN

The Commission on Lutheran C operation in Latin America, form early this year by the NLC, took first major step when it sent the R Fred W. Kern of Fremont, Nebr., Venezuela. There he will survey needs of D. P.'s and refugees arrivi from Europe and study a program interchurch aid. Two types of wo will be carried on in Latin Americ the care of Lutheran immigrants a missionary work among the indigenc peoples.

"The Wrath of God" was the the of the papers read at the annual Co ference of Lutheran Professors of Th ology at Wartburg Seminary, Dubuq Iowa, June 5—7. One of the sev papers on the theme was "The Gra of God and the Wrath of God in L theran Theology" by Dr. Wm. F. Arn of Concordia, St. Louis. The purpose the yearly conference is to hear a discuss the assigned papers, to disc problems of theological education, a to promote professional skills. Amo the five professional papers was "T Year of Internship" by Dean L. Wuerffel, Concordia, St. Louis. Fifte Lutheran seminaries were represent at the conference.

Mount Olivet Lutheran Congre tion, Minneapolis, moved into the c auditorium for its Sunday morni service on May 27 so that all memb could worship together. Nearly 7,(attended. Normally four identical Su day services are held to accommod the 6,500 baptized members.

Dr. H. Hamann of Adelaide, Au tralia, has just completed twenty-fi years as professor at the Australi Concordia College. Since 1939 he h been head of the institution.

The Rev. O. H. Theiss, Execut Secretary of the International Walth League, is en route to Australia, whe he will speak in Melbourne on Aug. for the 25th anniversary of the Luth League of the Australian Luther Church. He will also visit Tok Japan, to consult with the missionar on the Church's youth program the

Our Church and Her Worship

The Sermon

The sermon is an act of worship. In the sermon the pastor has the opportunity to describe clearly what the hearer is to think and feel at this point, and so it becomes an unusually vital part of the service. In the sermon the Word of God reaches the hearer through the text and Scriptures discussed, through the interpretation and application of the truth of God to the individual, and through the manifest intention of the preacher to reach the hearer with the message. But the hearer likewise must seek, as he does when he listens to the Epistle and Gospel, to understand and to take for himself the message which God has for him through the preacher. Hence churchgoers should not imagine that the sermon is merely a factual or instructional interlude between acts of outright worship, for it is in itself thoroughly worshipful.

The Hymns

A word should be said here concerning the hymns of the service. In them Christians can in a most thorough way "teach and admonish one another."

The Patriarchs of St. John's, Free Soil, Mich.

The 100th birthday service and reception of Mr. Herman Koenig (right) was also occasion for a reunion of other founders of St. John's, Free Soil, Mich. They are the Rev. J. H. Todt, Manistee, 85, the founding pastor (standing), and Mr. Theo. Woebbeking (left), also 85. Another charter member, Mr. John Diesing, aged 94, was unable to be present. Mr. Koenig, whose pastor reports him spiritually and mentally alert, received a scroll from the congregation and had telegrams and letters from officials of Church and State, including President Truman

The hymns are chosen in keeping with the theme of the day and the purpose of the service. Some underscore special lessons to be understood, others express moods and emotions of worship which are experienced. But all must be understood and thought through, and in all each worshiper should participate with a will and with his whole heart. Worshipers will be interested to note that as their thought for the meaning of the hymns deepens, the accord and rhythm of the singing will improve.

Concluding the Service

The offerings of the congregation are gathered after the sermon, following a chant from Psalm 51, called "The Offertory," in which the congregation applies the power of the Word to the consecration of its own heart and life. In the Early Church at this point the gifts of bread and wine which the members had brought for the celebration of the Holy Communion were gathered and taken to the altar. Now the money offerings by which the people provide for the ministry in their own midst and throughout the world are gathered, as a token of the fact that "they first give their own selves to the Lord."

When there is no Communion, the service closes at this point with a series of prayers, known as the General Prayer, for the various needs of Christians, supplemented by special petitions for the congregation itself. Then with a final hymn, if desired, or with a final brief prayer, the congregation is sent on its way with the Benediction, the threefold blessing which is an assurance that the protecting Father, the merciful Son, and the enlightening Spirit shall be with the worshipers throughout the week.

The SYNODICAL SCENE

Michigan District Re-organized

The problem of dividing the Michigan District, which had been under consideration for several years, was solved at the 1951 convention by reorganizing the District instead and creating a Board of Directors. The three new regions, the North and East, the South and East, and the West, will each be represented on the Board of Directors by one vice-president, one pastor, one teacher, and one layman.

Officers, according to the new plan, are as follows: President, the Rev. A. Zeile, D. D.; Vice-Presidents, Pastors H. B. Fehner, W. W. Stuenkel, and H. F. Zehnder; Secretary, the Rev. H. C. Miller; Treasurer, Mr. E. J. Geyer. Other members of the Board of Directors are Pastors W. H. Koenig, L. G. Heinecke, H. A. Ott; Teachers E. J. Winter, E. F. Wiese, A. J. Glaess; Messrs. Herman Haneckow, Paul Herpolsheimer, Werner Diefenbach.

Growth was reported in many areas of Michigan: communicant membership topped 100,000; eight pastors, 19 teachers, and three congregations were received into membership; the largest amount of money in the history of the District passed through the treasury, $1,749,722.91. Since 1949 six mission stations became self-supporting, and four schools (26 classrooms) were added, bringing the total to 103 schools, staffed by 311 teachers for 10,559 pupils. 232 Sunday schools serve 32,161 pupils; 94 Vacation Bible Schools were conducted last summer. The District commended Detroit for working toward a new Lutheran high school and wholeheartedly endorsed Synod's $10,000,000 "Conquest for Christ" program.

The District resolved to reactivate the Visitors' Conference to guide and direct spiritual life as provided in the By-Laws of Synod. It created a Board for Institutional and Christian Social Work.

Immanuel and Zion of Bay City were hosts to the convention, June 17—21. Dr. W. F. Lichtsinn and the Rev. L. G. Heinecke preached at the services, and the Rev. Oswald Riess was the essayist. Pastors E. F. Manske, Theo. Wuggazer, L. A. Linn, H. F. C. Schulz, and Wm. F. Junke were honored for 50 years in the ministry.

H. F. KRACH

Northwest District Convention: Theology Is Deep

Not all of the time at our Church's District conventions is spent on administrative matters. The reading and discussion of a doctrinal essay has always been an important feature of these meetings of pastors and representative laymen. The essayist for the 35th Northwest District Convention at Trinity, Seattle, June 12—15, was Dr. F. E. Mayer of Concordia Seminary, St. Louis. He handled his difficult theological subject, "Luther and the Freedom of the Will," in such a lively and absorbing manner that it became understandable and practical for all his hearers. As one layman put it, "It's deep, but I like it."

The work of parish education was featured in a panel discussion. After a lively debate the District rejected a resolution to call a full-time director of parish education. By unanimous resolution it was decided to hold all District conventions henceforth at Concordia College, Portland, since the District had grown to such an extent that it was difficult for local congregations to be hosts. Interviews with various District missionaries formed the report of Executive Secretary Amos A. Schmidt.

The opening sermon and the work of Synod were presented by Dr. Arnold H. Grumm, Fourth Synodical Vice-President, who represented Dr. Behnken. The program of Concordia College was portrayed in a color film, "According to Thy Word." Attention was given to several guests who spoke on special matters, including Dr. J. C. Baur on the synodical Ten Million Dollar Offering; Chap. Herman Grimm, Armed Services; Pres. A. O. Fuerbringer, Concordia Teachers College, Seward, Nebr.; the Rev. Henry Rische, editor of *This Day*, who also spoke for Concordia Publishing House.

District officers were re-elected as follows: the Rev. Carl H. Bensene, Seattle, President; the Rev. Theo. Brackmann, Ontario, Oreg., the Rev. A. W. Schelp, Tacoma, Wash., Vice-Presidents. The Rev. A. J. Bueltmann, Tacoma, was made new editor of the District edition of the LUTHERAN WITNESS. For the sake of greater efficiency the District was divided into fourteen comparatively small circuits.

The convention motto was "For Jesus' Sake." Under the impulse of His love the Northwest District promised to continue its remarkable program of expansion.

THOMAS COATES

South Wisconsin Requests Milwaukee Negro Mission

Highlights of the business sessions of the South Wisconsin District's Twenty-fifth Convention included a request to the Synodical Conference to engage a full-time missionary for work among the 30,000 Negroes of Milwaukee; a request for a Milwaukee extension of Synod's Graduate School of Theology for the in-service training of clergymen; and the acceptance of the gift of a 53-acre farm known as "The Mary C. Nelson Estate" on Lake Okauchee, just west of Milwaukee, with the prospects of establishing a retreat and youth camp there. A District Fiscal Conference, consisting of the Visitor and a layman from each circuit, was established to work with the Board of Directors in drawing up the budget.

The feasibility of engaging a full-time District Stewardship Secretary was again referred to a committee for further study and a report at the next convention.

Synodical Vice-President Dr. F. A. Hertwig represented President J. W. Behnken as keynote speaker and synodical reporter; District President A. Oswald was re-elected; essayist was the Rev. J. E. Herrmann, synodical Stewardship Secretary. Concordia College, Milwaukee, housed the convention, June 18—22. A. T. WANGERIN

North Wisconsin District Active in Urban and Resort Areas

Forty mission congregations and 29 preaching places are being served, under the North Wisconsin-Upper Michigan District Mission Board, by 18 missionaries, 1 student, and 13 pastors of self-supporting congregations. This report plus those on Parish Education and Young People's Work were outstanding at the District's Twenty-Second Convention, June 4—8, at Saint James', Shawano. Synodical Vice-President Dr. F. A. Hertwig preached the opening sermon and presented synodical matters. Other synodical officials spoke on the "Conquest for Christ" program, on missions in Japan, New Guinea, among the Moslems, and among the blind. The essayist was Dr. Arthur L. Miller, Executive Secretary of Parish Education.

Elections resulted in the return of the Rev. W. L. Kohn to the presidency; Pastors W. Plischke and F. Werth were chosen Vice-Presidents. A memorial service honored Pastors K. Bubeck, R. Tornow, H. Baumann, P. Schedler, A. Stapel, and Teacher A. Scheiwe.

E. G. KUECHLE

Northern Illinois Notes Manpower Shortage

Pastors and delegates at the 29th convention of the Northern Illinois District, held at Concordia Teachers College, River Forest, June 25—28, heard that mission opportunities in the District are continuing to challenge members' support and interest, but manpower shortage hinders the opening of additional fields. Twenty stations are being subsidized; eight full-time and many part-time workers are serving more than 1,000 public and private institutions in northern Illinois; a number of pastors are devoting time to Lutheran students in universities and colleges of the area.

A promising and wholesome educational revival is much in evidence. Christian education opportunities are being provided for young people, adults, and parents, as well as for children. 138 new Bible classes were formed since 1949; four Bible institutes are functioning, with more to be established; 115 day schools enroll 13,084 pupils under 418 teachers; systematic visitations and teachers' conferences have had significant results.

Serious attention was given by the convention toward intensifying youth work in these critical times of impending military service.

Federal Aid for instructional programs in denominational schools was unqualifiedly opposed by the District. It placed on record its firm refusal to accept such funds for Lutheran schools. It resolved to accept social welfare services from the Government in church schools only with the understanding that no control of the instructional program be involved.

A committee was appointed to report to the 1952 convention a detailed plan whereby congregations may create local reserve funds from which they may draw disability and retirement payments for their workers who may find that Synod's pension benefits of $60 per month are inadequate.

A steady growth in stewardship over the year continued, resulting in a 1950 total of $546,340 from 91,300 communicants, or $46,340 more than the minimum share. The average contribution was $5.95 for the synodical budget. For these blessings the District is humbly grateful.

Two Negro congregations were received into membership in the District: St. Philip's, Chicago (the Rev. Marmaduke N. Carter, D. D.), organized 1928, now 450 communicants; and Christ the King, Chicago (the Rev. Andrew Schulze), organized 1947, 10 communicants. A missionary has been called for another Negro mission just opened on Chicago's far South Side.

Synod's President, Dr. J. W. Behnken, and the District President, the Rev. A. H. Werfelmann, spoke at the opening service. An essay, "The Eschatological Prophecies of the Old Testament and Their Pertinences to Events of Our Present Day," was read by Dr. Alfred von Rohr Sauer of Concordia Seminary, St. Louis.

President Werfelmann and Vice-Presidents Theo. Nickel and Arthur A. Brauer were re-elected. The Rev. Herbert Mueller succeeds the Rev. F. L. Gehrs, who declined re-election after a secretaryship of 24 years.

RUD. L. GEFFERT

✠

Three Nigerian Lutheran students are planning to enroll next fall at Concordia College, River Forest, Ill. All have had experience in teaching and supervision in a Lutheran mission school in Nigeria. They are E. A. Ukpobio, Ukpom Central School, Iko Ekpene, P. O.; A. A. Okon, St. Luke's Lutheran School, Itam, via Uyo; and A. A. Obot, Boecler Memorial School, Obot Idim, P. O. via Uyo. . . . A new course to be offered at River Forest is one in "Political Parties and Electoral Problems" by Dr. A. G. Huegli.

Pupils and Faculty, Lutheran Girls' School, Nigeria

Boys and girls of Synod's Sunday schools who are learning about our Church's Nigeria mission this summer will be interested in this photo of pupils enrolled in the Girls' School at Ikot Ibritam last May. In the middle row are the six teachers: Jeanette (Mrs. Arthur) Machinske, temporary principal until June, when Miss Aileen Krueger took over; Miss Mary Inyang, headmistress and teacher of Grades 3 and 4; Mrs. A. B. V. Ekong, Grade 1; Miss Lucy Tom, Grade 5; Miss Grace George, Grade 1; Miss Alice Efiong, Grade 2

School Life in Nigeria

About an hour ago a young girl appeared at our door. We recognized her as a former pupil in the Lutheran Girls' School here at Ikot Ibritam, Nigeria. About six months ago "Patience" had run away from school and home after some slight trouble in which she had been involved in the school dormitory, and we had lost all contact with her. We had known Patience as a friendly smiling girl with much imagination. Now she stood at our door wearing a dirty, torn dress and a long, sad face. As she began to pour out her story to us in Efik, she was seized with weeping and threw herself on the floor at our feet. After we had quieted and comforted her, we learned her story through our interpreter. She had wanted to return to school, but her mother refused. One day Patience was slow in buying fish at the local market for the morning soup. Her mother beat her and threw her from the house, telling her she no longer wanted her in the family. With no place to go and none to care for her, she came back to us. She is now staying in the dormitory at the Girls' School, where we are caring for her.

A Different World

You can never imagine how different are the lives of these young African girls from those of American girls. When these children reach the age of four or five, they must assume almost the entire care of a younger brother or sister, while the mother works on the farm or trades in the markets. Already the child is learning to cook and keep house. All too often a girl of this age or a litle older is "married!" A man, usually an old chief with many wives, is paying dowry to the girl's parents while she lives at his house, cooking, cleaning, and working on the farm. A happy carefree childhood, playing with toys, and group playing with other children are almost unknown to these girls.

Girls are almost never sent to school, because the parents see no value in educating girls who will soon marry and be swept into the back-breaking labors of everyday living, with no time for reading or writing.

When the Lutheran Girls' School was first opened in Ikot Ibritam, very few girls attended. However, with the help of God, tremendous progress has been made in the last year. Our enrollment in January, 1950, was 17, and we closed that school year with 50 pupils. In January, 1951, 130 girls were enrolled in the school in Grades 1—5, taught by five African lady teachers. Much of this progress can be credited to our teachers, particularly Mrs. A. A. Obot, who was headmistress in 1950, and Miss Mary Inyang, the present headmistress. These teachers spent many hours of their free time, and walked many miles, to interest parents in sending their girls to school.

The Same Jesus

At the present time, besides the regular academic subjects, singing, sewing, hygiene, child care, housewifery, and cooking are also taught. Of course, our main objective in the school is to teach the girls to know their Savior, Jesus. This is accomplished through morning devotions, Bible stories, Christian hymns, Catechism lessons, and evening devotions for the dormitory students.

The writer of this article had been serving the school as temporary principal, but on June 2, 1951, she was most happy to turn the job over to Miss Aileen Krueger, a 1950 graduate of Valparaiso University. She is now living on the premises of the Girls' School in a recently completed mud-and-bamboo house.

Our daily prayers are for God's continued blessings upon our school so that Patience and many other girls may learn to know a better way of life with Jesus as their Savior, Leader, and Friend. May our dear friends in America join us in these prayers.

JEANETTE (MRS. ARTHUR) MACHINSKE

Among THE DISTRICTS

Five Minnesota District Organists' Clinics held in five regions of the State June 4—8 attracted 133 Lutheran organists. The meetings were planned primarily for musicians who had not had the opportunity for special training as it is offered in our teachers' colleges. Prof. Paul Rosel of Concordia, Seward, Nebr., was instructor at each one. The clinics, authorized by the District Board of Directors and carried out by the Committee on Parish Education, took place at Trinity, Faribault; Immanuel, Lakefield; Redeemer, Willmar; Zion, Detroit Lakes; and First, Grand Rapids.

Three Port Arthur, Tex., congregations held an extra mission festival this year on April 29 in behalf of the Negro mission of the city. The $1,200 collection will be used to engage a full-time missionary. Besides the offering, one man volunteered to pay the missionary's salary for three months, and a member of the Negro mission pledged two months' salary. Since last August, when the mission was started, a chapel has been built by local Lutherans, and pastors of the city have been holding services there.

New editor of *My Chum* and *The Christian Parent* is the Rev. E. J. Kolb of Bethalto, Ill. He replaces the Rev. A. J. Bueltmann, who accepted a call to Grace, Tacoma, Wash. Pastor Kolb will be associated with the Rev. Martin P. Simon, founder and editor of *The Christian Parent.*

Every eligible child of St. Michael's Congregation, Winchester, Tex., is enrolled in the Christian day school. The Rev. G. Heinemeier is pastor. 64 pupils are taught by Messrs. A. O. Waiser and Martin Schuetze.

Chaplain (Major) Herbert P. Vogel, until recently pastor of First Lutheran Church, El Monte, Calif., is a member of the first class to be trained at the new Army and Air Force Chaplain School at Fort Slocum, N. Y.

Pulitzer prize-winning newspaper correspondent Louis Lochner was speaker for the 1951 Valparaiso University graduation ceremonies, at which diplomas were awarded to 346 students. Honorary Doctor of Laws degrees were conferred upon Charles Burchfield, prominent American artist of Gardenville, N. Y., and John C. Baur, former vice-president and business manager of the university. Dr. Baur is now heading Synod's Ten Million Dollar Fund drive.

DEATHS

Gustav Emil Karl Kaniess (February 20, 1876, Milwaukee, Wis., to June 3, 1951, New Fane, Wis.), son of John and Wilhelmina Froeming Kaniess; graduated Concordia Seminary, St. Louis, Mo., 1900. Pastor of Zion in Town Hartland, Shawano Co., Wis., 1900 to 1908; Zion, Ashland, Wis., St. John's, Washburn, Redeemer, Bayfield, Wis., 1908 to 1910; Immanuel, Town Scott, Sheboygan Co., Wis., 1910 until retirement, due to failing health, 1947; Visitor of Circuit F, South Wisconsin District for a number of years. In 1900 he married Miss Anna Teich, Milwaukee, Wis.; preceded in death by infant son, Edmund; by his wife in 1945; survived by two sons, three daughters, three sisters, eight grandchildren, and one great-grandchild. Funeral services held in St. John's, New Fane, Wis., June 6. Burial in Union Cemetery, Milwaukee, Wis.

ELMER J. ZANOW

DEATH NOTICES

The Rev. Edwin David, Temple City, Calif., died of a heart attack on July 4 while on a mountain outing with his congregation's Junior Walther League.

Rev. Henry G. Schmelzer died in Anaheim, Calif., June 20, at the age of 77 years, and was buried June 23.

New PUBLICATIONS

Interpreting the Church Through Press and Radio. By Roland E. Wolseley. The Muhlenberg Press, Philadelphia, 1951. xv+352 pages, 5¾×8½. $3.75.

The author is a professor of journalism at Syracuse University. The volume is a more detailed and thorough job than much of the literature which has appeared in recent years. It covers methods of preparation by means of analysis of community and congregation, the media of general press, radio, syndicates, denominational publications, parish publications, church bulletins; materials on typography, reporting, news writing, article writing, and editing. Among the appendices is a fine style sheet and a useful bibliography.

Proceedings of the Forty-First Convention of the Ev. Luth. Synodical Conference of North America. Assembled at Concordia College, Fort Wayne, Ind., August 8—11, 1950. Concordia Publishing House, St. Louis, 1951. 142 pages, 6×9. 35 cents, net.

Most of this volume is occupied with reports and accounts of the Missionary Board for Negro Missions. Reports of individual parishes and schools in America and Nigeria and the financial reports of these enterprises afford an absorbing story.

Man and State. By Eivind Berggrav. Muhlenberg Press, Philadelphia, 1951. 319 pages, 5¾×8⅝. $4.00.

Muhlenberg herewith presents another work, like Lilje's *The Valley of the Shadow*, written by a Lutheran bishop confined under the Nazi terror of World War II. This book, however, is actually in the form in which it was smuggled to the publisher in 1944 and hence has the double interest of reflecting Bishop Berggrav's courage under adversity and of setting up a theory of Church and State which can be tested by later events. Berggrav seems to go beyond Luther's principles of government in his accent on a natural law as the basic authority for national and international government. He is in the midstream of Lutheranism, however, in his development of mutual responsibility, "reciprocity," as basic to government. Useful are the reflections on the State in a machine age and the threats for democracy inherent in an unscrupulous state. Interesting is the appended lecture on "Luther on the Duty of Disobedience." Professor Aus has provided a smooth translation.

FINANCIAL REPORT

Receipts, February 1, 1951, to June 30, 1951

Districts	Budget Account
1. Alberta and British Columbia	$ 3,729.88
2. Atlantic	34,478.10
3. California and Nevada	14,319.40
4. Central	125,703.64
5. Central Illinois	42,912.27
6. Colorado	8,835.96
7. Eastern	34,268.18
8. English	85,479.40
9. Florida-Georgia	3,286.50
10. Iowa East	32,000.00
11. Iowa West	47,224.37
12 Kansas	26,300.00
13. Manitoba and Saskatchewan	
14. Michigan	101,327.72
15. Minnesota	99,922.31
16. Montana	3,821.17
17. North Dakota	14,837.59
18. North Wisconsin	51,356.60
19. Northern Illinois	130,860.54
20. Northern Nebraska	30,000.00
21. Northwest	15,506.90
22. Oklahoma	5,978.55
23. Ontario	10,244.24
24. South Dakota	10,727.64
25. South Wisconsin	80,068.39
26. Southeastern	17,510.08
27. Southern	3,231.92
28. Southern California	18,750.00
29. Southern Illinois	22,798.01
30. Southern Nebraska	35,075.87
31. Texas	10,565.23
32. Western	120,624.76
Total from Districts	$1,241,745.22
From L. L. L. Endowment Fd.	10,986.49
From Other Sources	13,622.35
GRAND TOTAL	$1,266,354.06

OPERATING STATEMENT

	1950	1951
Budget Requirements, 2-1 to 6-30	$1,770,833.33	$1,979,166.66
Budget Receipts, 2-1 to 6-30	1,042,717.65	1,266,354.06
OPERATING DEFICIT	$ 728,115.68	$ 712,812.60

THEO. W. ECKHART, *Assistant Treasurer*

MUSIC

Reviewed by Walter Wismar

From the organ publications of th H. W. Gray Co. we list the following:

No. 764. Sinfonia. From Wedding Can tata No. 196, "Der Herr denket a uns." By J. S. Bach. Arranged b Hugh Porter. 75 cents.

A fine transcription, stately, but wit a festival touch; may be used as a prelud or postlude.

No. 766. Pedal Study on "Ein' feste Burg. By Everett Jay Hilty. 75 cents.

A three-page study for pedal alon good for public performances.

No. 24. Three Quiet Preludes. By Fred erick Jacobi. 60 cents.

Short quiet meditations; not appro priate for our services, but could be use in a pre-service recital.

No. 54. Finale from Symphony No. 1. B Louis Vierne. 90 cents.

A brilliant concert number in D majo 15 pages long, will enhance church conce or recital.

No. 760. Ariel. By Garth Edmundso 75 cents.

Ariel is the airy, tricky spirit i Shakespeare's *Tempest* who changes shap at will to serve his master, Prospero Lively, stimulating music in 6/8 time tha will add charm and variety to an orga program of serious music.

Canon, Chaconne, and Fugue. By Le Sowerby. $1.25.

Skilled craftsmanship in the large classic forms of composition; will no doub be popular with concert virtuosi.

No. 761. Prelude on the Tune "Edsall. By Darwin Leitz. 75 cents.

The original hymn tune by Georg Henry Day is not known to us. Our com posers may find the style of compositio delightful and may adopt it in their ow work, because it is not an expansion o variation of a given melody but colorfu and suggestive of moods which no doub follow the text.

Announcements

Ordinations and Installations

CANDIDATES

Ordained and Installed:

Arkin, Irvin A., assistant, Our Savior, Ne York, N. Y., by B. von Schenk, June 24.

Borkenhagen, W. A., Lord Jesus, Chicago, Il by W. Gahl, June 24.

Damm, John S., assistant, Grace, Teaneck, N. J by Theo. W. Beiderwieden, June 17.

Roehl, Donald, Trinity, Fallon, Mont., by Pre Paul M. Freiburger, June 17.

Zetzer, Theodore, St. John, Port Sanilac, Mich by Kurt T. Lohrmann, June 24.

Ordained and Commissioned:

Kempff, Gerhardt, missionary in Guatemal St. John, Spokane, Wash., by Theo. E. Dorpa June 17.

Rieker, Eric, missionary at large, Atlantic Di trict, Trinity, Long Island City, N. Y., b Pres. H. J. Rippe, June 17.

PASTORS

nstalled:

gman, Paul G., St. Paul, Carroll, Iowa, by W. M. Brewer, June 24.
edel, Hugo, Berea, Riverview Gardens, Mo., y Edwin L. Wilson, June 24.
mmer, Arthur J., First Immanuel, San Jose, alif., by Richard T. Du Brau, May 6.
ef, Richard E., Zion, Klamath Falls, Oreg., y John H. Rische, June 24.
tzke, A. C., Bethlehem, Lebanon, Oreg., by . H. Weiland, June 24.
ge, Philip, Redeemer, Park Ridge, Ill., by rthur H. Kaub, June 24.
ke, Erwin R., Hope, De Pere, Wis., by Paul chedler, June 24.
tz, W. G., St. Paul, Woodland, Calif., by M. aul, June 24.
lueter, Orville, St. Paul, San Diego, Calif., y Louis H. Jagels, June 24.
te, Louis F., St. Paul, Alta Vista, Kans., by rnold E. Oldehoeft, June 10.

TEACHERS

nstalled:

istjaener, Eric, St. John, Yuma, Colo., by R. . Schulz, June 17.
ers, Bernard, Immanuel, Colorado Springs, olo., by Walter A. Enge, June 10.
ers, Wilbert, Holy Cross, Emma, Mo., by William Hepting, June 24.
kmann, George H., St. John, near Vernon enter, Minn., by F. J. Mack, June 24.
utsch, Harold T., Pilgrim, Chicago, Ill., by . C. Steinhoff, June 24.

Cornerstone Laying

nersville, Ind. Bethany, church, June 17.
ls City, Nebr. Christ, church, June 17.
den, Ill. Holy Cross, church, June 17.

Dedications

len, Iowa. St. Paul, church, May 13.
rinda, Iowa. St. John, church, May 6.
umbus, Nebr. Immanuel, school and parish all, May 27.
uston, Tex. St. Luke, church, June 3.
man, Ill. Immanuel, church, May 20.

Anniversaries

icago, Ill. Ebenezer, the 50th, May 13.
nawa, Wis. St. Paul, the 75th, June 10.

College Announcements

St. John's College, Winfield, Kans., begins its h school year Tuesday, Sept. 4, at 10:30 A. M. e primary aim of St. John's College is to pare young men for the study of theology Concordia Seminary, St. Louis, Mo. St. John's o offers a terminal two-year teacher-training rriculum which prepares young women for ching in parochial schools and for parish rk. Other curricula offered in the junior llege are: 1) Liberal Arts; 2) Pre-Law and -Business Administration; 3) Pre-Nursing; General Business; 5) Secretarial; 6) Music: no, Pipe Organ. The Academy (four-year h school) offers college preparatory, general, l commercial curricula.

Modern dormitory facilities are available for n and women; present facilities include a w women's dormitory, housing 125 occupants. information, catalog, and application blank dress CARL S. MUNDINGER, *President*, St. John's llege, Winfield, Kans.

Concordia College in Austin, Tex., will begin new school year on Sunday, Sept. 2, at P. M. The Rev. Oliver Harms, member of nod's Board of Directors, will deliver the dress of the day. — GEORGE J. BETO, *President*.

Concordia College, Portland, Oreg., will open 47th academic year with a chapel service d reception for new students on Sunday, pt. 9, 1951, at 3:30 P. M. Concordia offers two junior college years and the three per high school years (the freshman high hool class will be dropped this year). The hool offers the full program required for ad- ssion to Concordia Seminary, St. Louis, and the last two years of Synod's teachers' col- es.

Concordia College possesses a completely dern, spacious, and well-equipped complex buildings. Board and lodging for pre-pro- sional students is $320 for the year; the cost "general education" students is proper- nately higher. Catalogs are available. Space limited; therefore, application should be de before Aug. 15. Write: THOMAS COATES, esident, Concordia College, 2811 N. E. Holman ., Portland 11, Oreg.

Ephphatha Conference

August 24—28, at Grace Lutheran Church for the Deaf, 22d and Girard Ave., N., Minneapolis, Minn. Program highlights: Rendering into sign language Romans 4 and 5, religious terminology, and the Sacrament of the Altar; essays on stewardship, church property and equipment; discussion on marriage counseling and divorce. Aug. 26, silver jubilee of host congregation. By resolution of Conference, each pastor attending is assessed $10 for conference support. — THEO. DELANEY, *Secretary*.

Official Notices

Pastor C. G. Meyer of Van Meter, Iowa, has been appointed Visitor of the Des Moines Circuit in place of Pastor E. F. Dohrmann, who has accepted a call into another circuit. — G. W. LOBECK, *President*, Iowa District West.

Pastor Anthony Messina, c. r. m., has severed his connection with Synod and is no longer eligible for a call. — H. J. RIPPE, *President* of the Atlantic District.

Martin F. Torbeck, Vandalia, Ill., desires to enter the ministry of The Lutheran Church — Missouri Synod, and has made application for a colloquy. — E. F. TONN, *President of the Central Illinois District*.

Wanted

Anyone able or willing to help supply our various mission fields with *musical instruments* — reed organs, portable organs, or pianos — is requested to get in touch for additional information with REV. H. A. MAYER, *Ass't Secretary of Missions*, 3558 S. Jefferson Ave., Saint Louis 18, Mo.

By Trinity (German-English mission), Toronto, Ont., 25 copies of German-English choirbook *Anthem Gems*, by Geo. Kessel, a Collection of Sixty Festival Anthems for Mixed Voices. Kindly send to the REV. ALBERT F. POLLEX, 621 Sherbourne St., Toronto, Ontario, Canada.

Any school wishing to dispose of good copies of the *Bobbs-Merrill second and fifth readers*, please communicate with L. M. PALM, 547 Jervis St., Toledo 9, Ohio.

Essential *Communion ware* urgently needed by new mission, Grace English Lutheran Church, Brandon, Man., Canada. Kindly contact REV. DONALD R. ORTNER, 61 Academy Road, Winnipeg, Can.

Available

Altar, pulpit, and baptismal font to any mission congregation willing to pay transportation costs. Write the REV. B. W. BRUCH, Alden, Iowa.

Two-manual Reuter Pipe Organ with eight ranks of pipes for sale by St. John's, Clarinda, Iowa. Write the REV. W. H. DISCHER, 223 N. 13th St., Clarinda, Iowa.

Election Results

The Rev. Albert Besalski was elected to the vacant Associate Professorship at Concordia College, Austin, Tex. — GEORGE J. BETO, *President*.

The Rev. Erhardt Weber of West Lafayette, Ind., has been called as Assistant in the Department of Adult Education of the Board for Parish Education at a meeting held on June 18, 1951. — ARTHUR L. MILLER, *Executive Secretary*, Board for Parish Education.

The following have accepted the calls to the associate professorships issued to them by the Electoral College of Concordia Teachers College, River Forest, Ill.:

Music: Mr. Paul Bunjes, M. Mus., Wausau, Wis.
English: The Rev. John F. Choitz, M. S., Iowa City, Iowa.
Social Sciences: Mr. Walter A. Vahl, M. A., River Forest, Ill.

Prof. Lorenz Wunderlich of Winfield, Kans., declined the call extended to him a second time in the field of religion. In a meeting of the Board of Electors on June 26, 1951, the Rev. Eric C. Malte, Ph. D., of Pittsburgh, Pa., was called to this professorship. — PAUL L. KLUENDER, *Secretary*, Board of Control.

Dr. A. G. Merkens has been chosen to the professorship in the Practical Department at Concordia Seminary, St. Louis. He has accepted the call.

The Rev. Walter Birkner has been called as full-time Editor of the LUTHERAN WITNESS, who is also to be a member of the faculty.

JOHN OPPLIGER, *Secretary of the Board of Control*

Call for Nominations

1. Since Prof. Martin W. Strasen has been forced by reason of health to return to the United States, the Board of Control of Seminario Concordia, Porto Alegre, Brazil, with the approval of the Board for Missions in North and South America, herewith issues a call for candidates to fill the vacancy caused by his resignation.

The man to be called should be qualified to teach chiefly New Testament exegetical courses and also to assist in the other departments. He should also have literary ability so that he can assist in the writing of articles and the production of theological literature.

Each congregation of Synod is entitled to nominate one candidate for this office. All nominations and communications relating to the candidate should be in the hands of the undersigned, secretary of the Board of Control, no later than Sept. 30.

2. Synod, in convention assembled at Milwaukee last summer, approved the calling of an additional professor for Porto Alegre. With the approval of the Board of Directors the call for nominations is herewith issued. The new professor is to be principally a teacher of the Portuguese language. He should also be qualified to take over other subjects and assist in literary and editorial work. For this professorship only a native Brazilian can be called. — THE BOARD OF CONTROL: E. C. SONNTAG, *Chairman;* REV. GEORGE J. MUELLER, *Secretary*, Rua Ernesto Fontoura 866, Porto Alegre, R. G. S., Brazil.

Changes of Address

Pastors:

Albers, Victor G., 26 Manning Rd., Waltham, Mass.
Boester, Paul, 59 Madison Ave., Clifton, N. J.
Cattau, Raymond, Birnamwood, Wis.
Crook, Norris C., Mallard, Iowa
Damm, John S., 511 Claremont Ave., Teaneck, N. J.
Daniels, Chaplain John F., 612 Western Ave., Watertown, Wis.
Dohrmann, E. F., Ida Grove, Iowa
Griesse, A. H., 706 West 30th St., Kearney, Nebr.
Heinecke, Paul T., 19323 Sunderland, Detroit 19, Mich.
Lange, Phil., 408 S. Greenwood Ave., Park Ridge, Ill.
Luley, Frank, 1143 N. 44th St., Milwaukee, Wis.
Meyer, O. D., P. O. Box 223, Bunkie, La.
Mieger, George, *em.*, 1706 7th Ave., Oakland, Calif.
Mueller, G. H., 23 West 41st St., Wilmington, Del.
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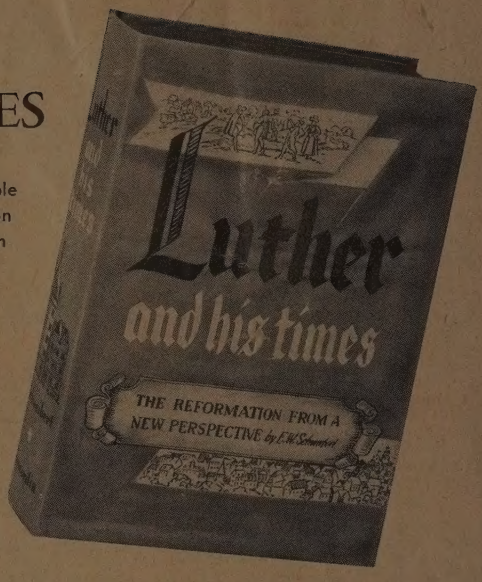

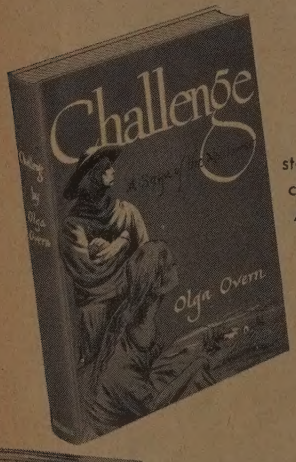

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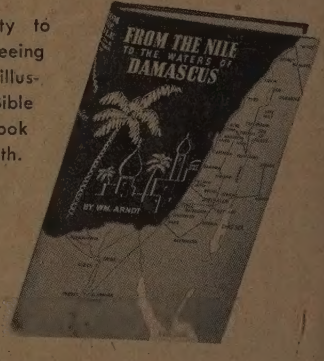

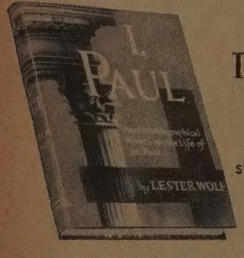

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